And thou *Menalcas*, that by trecheree
Didst vnderfong my lasse, to wexe so light,
Shouldest well be knowne for such thy villanee.

But since I am not, as I wish I were,
Ye gentle shepheards, which your flocks do feede,
Whether on hylls, or dales, or other where,
Beare witnesse all of thys so wicked deede:
And tell the lasse, whose flowre is wore a weede,
And faultlesse fayth, is turned to faithlesse fere,
That she the truest shepheards hart made bleede,
That lyues on earth, and loued her most dere.

HOBBINOL.

O carefull *Colin*, I lament thy case,
Thy teares would make the hardest flint to flowe.
Ah faithlesse Rosalind, and voide of grace,
That art the roote of all this ruthfull woe.
But now is time, I gesse, homeward to goe:
Then ryse ye blessed flocks, and home apace,
Least night with stealing steppes do: pou forfloe,
And wett your tender Lambes, that by you trace.

Colins Embleme.

Gia Speme Spenta.

GLOSSE.

Syte) situation and place.

Paradise) A Paradise in Greeke signifieth a Garden of pleasure, or place of delights. So he compareth the soile, vvherin Hobbinoll made his abode, to that earthly Paradise, in scripture called Eden; vvherein Adam in his first creation vvas placed. VVhich of the most learned is thought to be in Mesopotamia, the most fertile and pleasaunte country in the vvorld (as may appeare by Diodorus Syculus description of it, in the hystorie of Alexanders conquest thereof.) Lying betweene the two famous Ryuers (which are sayd in scripture to flovve out of Paradise) Tygris and Euphrates, vvhereof it is so denominate.

Forsake the soyle) This is no poetical fiction, but vnfeynedly spoken of the Poete selfe, who for speciall occasion of priuate affayres (as I haue bene partly of himselfe informed)

informed) and for his more preferment re
into the South, as Hobbinoll indeede adui
Those hylles) that is the North countrye, where he
The Dales) The Southpartes, vvhere he nowe abyd
hylles and vvoodes (for Kent is very hylly
led: for Kantsh in the Saxons tongue signif
Northpartes they be called dales. For inde
countrye.
Night Rauens &c.) by such hatefull byrdes, hee
they be tokens) flying euery vvhere.
Frendly faeries) the opinion of Faeries and elfes is v
ously in the myndes of some. But to roote
mens hearts, the truth is, that there be no s
the things, but onely by a sort of bald Frier
vvhich as in all other things, so in that, sou
ignorounce, least being once acquainted v
in tyme smell out the vntruth of theyr pac
But the sooth is, that vvhen all Italy was di
elfes and the Gibelins, being tvvo famous
through their great mischiefes and many
dreadfull in the peoples eares, that if theyr
and vvanton, they would say to them that
VVhich vvords novve from them (as many
and for Guelfes and Gibelines, we say Elfe
Frenchmē vsed to say of that valiaunt capt
Lord Thalbot, afterward Erle of Shrevvsb
rour in the hearts of the French, that oft ti
ted & put to flyght at the onely hearing o
vvemen, to affray theyr chyldren, vvould te
Many Graces) though there be indeede but three
or at the vtmost but foure, yet in respect o
be sayde more. And so Musæus sayth,
a hundred graces. And by that authorit
sayth. An hundred Graces on her
Haydeguies) A country daunce or rovvnd. The cor
phes doe dauncē vnto the Muses, and Pan
To signifie the pleasauntnesse of the soyle.
Peeres] Equalles and felow shepheards. Quenea
Ipse ego cana legam tenera l
Neighbour groues) a straunge phrase in English, bu
tine vicina nemora.
Spring) not of vvater, but of young trees springing
Thys staffe is is full of verie poetical inuen
kind of instrument, vvhich of some is suppo
Pan vvith Phœbus) the tale is well knowne, howe

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